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about it.' And so he told him the story. Mr. Pan suddenly became very jealous and angry. He snarled dreadfully at poor Pen and said, 'You most abominable creature! You have forestalled me. You did the very thing I myself intended to do.' So saying, he went off in great wrath. 539

"Very soon he also stuck his tail across to Matomai, right into the Lord's court. Again the Lord of the place said, 'Look, here is a beautiful pole come from the gods. Hang out all my best clothing upon it to air.' This was soon done. Now Pan was so eager to become rich that he could not wait until all became quiet, but began to withdraw his tail too soon. My Lord saw it moving along and quickly told his retainers to cut the pole in two. This was quickly done, so that Mr. Pan was left with but a short stump of a tail."

When some of the Ainu began to become Christians, the shamans were very angry, and they raked up the *inau-sak-guru* for them. This means "persons without fetishes," which we may quite well translate by "infidel," or "godless one." By not making these fetishes, the men cut themselves off, more or less, from the Ainu brotherhood. This does not matter so much now as it did in bygone days, though it still carries its sting with many, and the shamans yet harp on it. It is curious to remark that among the Japanese the strongest and most philosophical opponent of Christianity I know is a man who formerly became a Greek Church Christian and then turned a Buddhist priest. This man has truly "the gift of the gab." When he is about, no one else has a chance to speak. He is unable to bridle himself. The strongest opponent I have met among the Ainu was a man who became a Christian and then turned shaman. He was very fond of referring to the Christian Ainu as *inau sak guru*, "infidels." He, too, was a good speaker. But, strange to say, he would always flee when he saw me coming along, and 798

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798 this made the people laugh and injured his influence and reputation materially.

771 Chief Penri told me that sometimes angry Ainu women would steal and hide away or burn their husband's fetishes, and this was a bad kind of sacrilege, for the gods, missing these offerings, think they have been neglected and so, instead of bestowing their favour, send evil upon them. With such a deeply religious people as the Ainu—a people so full of that disease of religion we call superstition—this meant much, and it was not pleasant to them to be called "infidel" or "godless one."